

THE Juvenile Instructor

ORGAN FOR YOUNG LATTER-DAY SAINTS.

HOLINESS TO THE LORD.

NO EXCELLENCE WITHOUT LABOR.

OUT WITH ALL TRY GETTING UNDERSTANDING. Solomon.

WILL DESTROY THEM.

VOL. XVII.

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THE HIPPOPOTAMUS.

THE hippopotamus is a very large animal, and is often called the river-horse, but it is more like an immense hog in shape and also in its habits. Its color, when full grown, is nearly black, but when young, the color of clay. It lives much of its time in the water, and is able to remain under the water quite a little time, owing to its being a very slow breather. On account of its being sometimes in the water and sometimes on the land, it is called amphibious.

Although it is so large and clumsy when on land, it is very lively when in the water, and much harder to be caught than when out of it.

The young ones are often seen riding on their mothers' backs when in the water, and, like all young animals, are frisky and full of fun.

The hippopotamus is found only in Africa, and is very shy of the human family, but it is sometimes known to trespass on the cultivated grounds and do much mischief by trampling down and devouring the crops.

Its legs are very short and thick, and look like the stumps of good-sized trees. Its body is about as large as an elephant's; its head and mouth very large, and furnished with sharp-cutting teeth, with which it can mow down the grass and vegetables and bite off a

thick stalk very neatly, as though done with a sharp knife. It is often seen walking at the bottom of the river and eating the plants which grow there, and by this means helping to keep the channel clear and prevent the growth of large swamps.

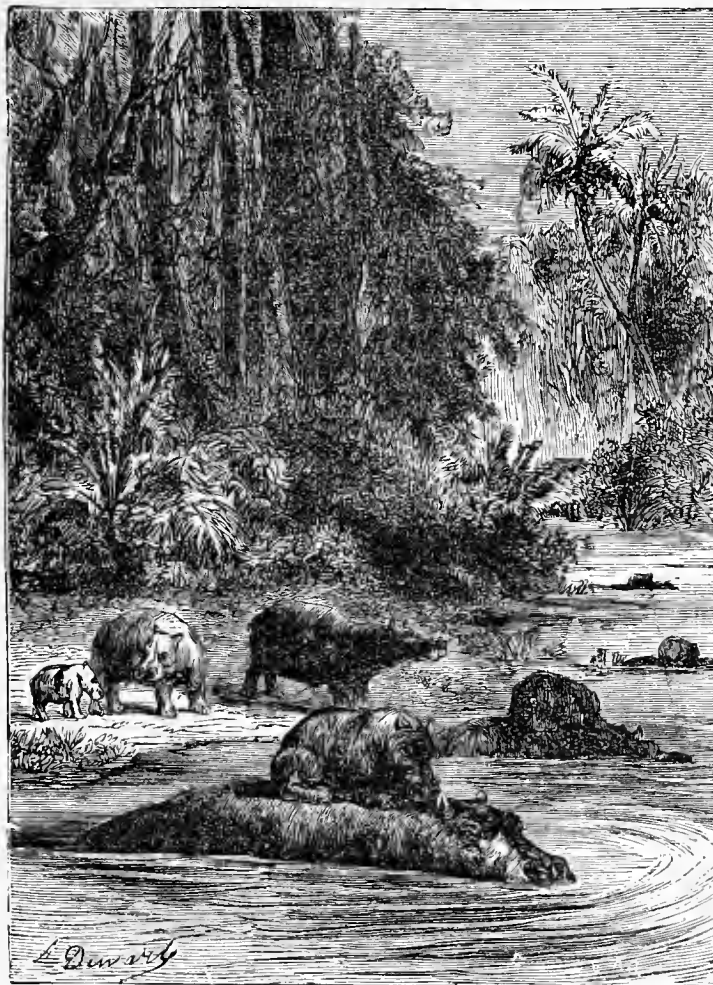
When the farmers find these animals on their land they attack them with spears and rifles, and sometimes dig large holes in the ground and then cover them with a thin layer of branches and leaves, so that they fall into the trap, from which they cannot get free.

The flesh of the hippopotamus is said to be good for food. The skin is about two inches in thickness, being full of pores, from which an oily matter oozes out, and which prevents the water soaking in.

The river Nile in Egypt has been for ages the resort of these animals.

Young hippopotami have been caught and sent to Paris and London for exhibition, and have become quite tame and fond of their keepers, who could lie by their side without fear of being hurt. When kept in confinement the animals

must have a large tank of water in which to bathe whenever they feel like it. It is thought that the behemoth, as described in the Book of Job, is the same animal as the



one here represented. Many fossil remains of this creature are found in different parts of the earth, there being as far as known six varieties, some of them very much larger than those which now exist.

In looking at these animals we are led to exclaim, "In wisdom Thou has made them all, the earth is full of Thy riches!"
W.

HONESTY.

BY W. J.

"HONESTY is the best policy." "An honest man is the noblest work of God." These are indestructible truths. But where is this "noblest work of God?" Don't be alarmed at this question. No wrong is intended. Keep cool, and read on. Where is the man who is *strictly* honest in *all* things? There are many men who are honest in the general sense in which the term is used. It would be very bad for society in this generation were this not the case. But where is the man who never swerves from the strictest principles of honesty in all his transactions in life? Where is he who never leans through prepossession when dealing with his friend? Who is never swayed by prejudice in his conduct towards his foe? Who can treat wife or child, brother or sister, father or mother, in such a manner as never to violate the strictest principles of justice and honesty? Who can do unto all men as he would like his fellow-beings to do unto him, uninfluenced by fear, affection, reward, or the hope of reward? And who can be sternly just and honest, and take as much pleasure in being so when it takes the "almighty dollar" out of his own pocket, as when it takes it from the wallet of his brother-man? It takes good stuff to make men of this character. And all men are not made of such material.

History informs us that during the Peninsular war, while Marshal Soult was ransacking the country and carrying off with him from Spain numerous pictures of great value, the Duke of Wellington would not appropriate to himself a single farthing's worth of any kind of property. "Everywhere he paid his way, even in the enemy's country." It is also a remarkable, though almost an incredible fact, that even in France, the peasantry fled from their own countrymen, and carried their valuables within the British lines for protection.

An anecdote of Wellington will further illustrate his honesty, conscientiousness and sense of honor. His steward once bought some land adjoining his estate. The seller was in straitened circumstances. An advantage had been taken of his necessities. The steward boasted of his bargain to Wellington. Said Wellington, "What did you pay for it?"

"Eight hundred pounds," was the answer.

"And how much was it worth?" inquired the duke.

"Eleven hundred pounds," exultingly replied the steward.

"Then take three hundred pounds," exclaimed the duke, "to the seller, with my compliments, and don't ever venture to talk to me of any such transaction again."

This was modern sharp-bargaining, but the duke would not be guilty of participating in it: and it would be much better for this generation if many more declined being guilty of similar transactions.

An anecdote comes to mind illustrative of inherent dishonesty: A lonesome-looking boy was hanging around a

wood-yard, when the owner of the yard, having both charity and philanthropy for boys with tears in their eyes, asked the lad why he did not peddle apples, or do something to earn a little money. The boy replied that he had no capital, and the wood-seller took a nickel out of his pocket, and said: "Now, my boy, I'm going to start you in life. Take this nickel and go and purchase something with it. I'll buy it of you for ten cents, no matter what it is. Come, now, let's see what kind of a business head you have on you."

The boy took the nickel and went off; but in ten minutes he was back again with a gallon jug, which he had purchased with the nickel.

"Well, you are a keen chap," said his benefactor. "I never saw one of those jugs sold for less than fifteen cents. I want just such a jug, and here is its fair price. Now, go and lay out your fifteen cents in apples, and I'll buy half your stock."

The boy went off with the fifteen cents, but did not return. Perhaps he fell into a sewer somewhere; but you can't make the wood-yard man believe so. When he lifted the jug from under the table, where the boy had carefully placed it, he found a hole in the bottom of it large enough to put in a black-and-tan terrier.

Rather poor material to make a man of. In him appeared to be the embryo modern, sharp-bargainer, the counterfeiter, the embezzler, the gambler, and the general swindler—a being not to be trusted in one's sight, to say nothing of being trusted out of it. If this generation produced no better boys than this specimen, the next generation would be in a sorry plight. But it does. There are some good boys. They are to be relied on. They should be encouraged. We feel disposed to encourage them. We appeal unto them not to yield to the temptations of the vicious. Go not into their society. Avoid their influence and contaminations. Set before them examples worthy of imitation—such examples as will please the heavens above; and use all the reformatory influence within your power, for their reclamation from vice and folly. Do all this, be honest, and escape a destiny in this life similar to that of the boy, as portrayed in the following poem, by Montagu Gere:

"An artist wished to paint a face,
The symbol of innocence and joy;
He sought a child for his ideal,
And drew the likeness of a boy.

"Long years passed on. The artist now
A grey old man, one picture more
Designed to make, and call it Guilt—
A contrast to the child of yore.

"He went into a dungeon dark,
It's cold walls damp with slime,
And painted a wretched man chained there,
Condemned to death for crime.

"Beside the other he placed the last;
And when he learned the prisoner's name,
He found the innocent, laughing child,
And the hardened man, were but the same."

The real object of education is to give children resources that will endure as long as life endures: habits that time will ameliorate, not destroy; occupation that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.

HISTORY OF THE CHURCH.

(Continued from page 211).

AFTER the strenuous and unrelenting exertions of the Saints for upwards of five years to build the temple of the Lord in Nauvoo, while they were subjected to the most bitter and violent persecutions from their enemies, they were, as a matter of course, highly gratified at having a portion of the house so far completed as to admit of the holy ordinances of the Church being administered in it. The anxiety of the Saints to enjoy the privilege of having their endowments was only equalled by their zeal and earnestness in carrying out the command of God in building the temple. During the month of December, 1845, a great many persons received the glorious privilege of endowments.

The efforts of the Saints to find purchasers for their property were generally unavailing. Quite a number of delegates from Catholic churches of different cities and other associations visited Nauvoo, and talked strongly of purchasing or leasing the temple and other public buildings, and most of them expressed their admiration for the temple, the beautiful city and its surroundings. But their visits generally terminated with a promise on their part to further consider the question of purchase, and, though the terms offered by the Saints were liberal, only one-half the valuation of like property similarly situated in other parts of the country being asked, the agents or delegates seldom went farther in the matter than to examine the property and *talk* of purchasing or leasing.

Some little excitement was caused at Nauvoo, in the early part of December, 1845, by the receipt of news from Washington that the Secretary of War and several other cabinet officers at the capitol were determined to prevent, if possible, the Saints from moving westward. They fancied they could do so on the plea that it was contrary to law for an armed force to remove from the United States to the dominion of any other government. The rumor then was that the Saints would probably locate in California or Oregon, the territory of which at that time belonged to the dominion of Mexico. It will be remembered that what is now known as Utah Territory also belonged to Mexico at that time, and indeed until some time after it had been settled by the Saints.

The Saints were not going as an armed force to subdue and take possession of the territory of any other government, and establish an independent one of their own, and enact laws in opposition to, and declare hostilities against the United States or any other country, as they were charged with contemplating. But, on the contrary, being forced by the persecutions of their enemies, to abandon the homes which they had made by years of toil, they purposed migrating peaceably to some distant part where they would find refuge from the power of their persecutors; and they expected to submit to the laws of the government in whose dominion they might locate, as they had always done to the laws of the United States.

President Young told the people that they would go in spite of all the efforts of officers and others to prevent them, as he felt that the Lord would deliver the Saints in the future as He had done in the past.

Conciliatory letters were written from Nauvoo to Stephen A. Douglas and several other members of Congress to secure their influence in opposition to this movement to prevent the removal of the Saints. Several times during the month of

December, officers visited Nauvoo for the purpose of arresting President Young and members of the Twelve Apostles, but those brethren managed to elude them, and in order to do so were forced to disguise themselves on several occasions.

On the 23rd of December the famous "Bogus Brigham" arrest was made. Most of our readers are doubtless acquainted with the incident, from having read the recital of it as given in the first number of this volume of the INSTRUCTOR. On the occasion referred to the marshal and several of the State officers, accompanied by a number of troops, entered Nauvoo and rode to the temple for the purpose of searching it for President Young. On their movements being reported to President Young, who was in the temple at the time, he devised a plan, which, if carried out, would decoy them from their purpose. To accomplish this, Elder William Miller put on President Young's cap and a cloak similar to his, and met the officers at the door, and allowed them to arrest and take him to Carthage, elated with the idea that he was the real Brigham and not the "bogus" one, which they afterwards discovered him to be, to their discomfiture.

On the 27th of December a United States deputy marshal appeared, to again search for the Twelve and others. He was allowed to search every part of the temple, in viewing which and the city from the tower he expressed his gratification with what he saw. He, however, had to leave without effecting the object of his search, as those for whom he sought knew from past experience that the easiest and cheapest way to secure justice for themselves was to keep out of the power of officers whose whole aim was to convict and punish the Saints, whether cause of complaint against them existed or not, and they accordingly kept out of their way.

On the 4th of January, 1846, Governor Ford wrote a lengthy letter to Sheriff Backenstos, in which he made a great effort to impress the idea that he had not instituted the late attempt to arrest the Church authorities in Nauvoo, nor aided in it by furnishing troops to accompany the marshal. He stated that it was purely a U. S. government affair, in which he took no official part, and that he refused, when requested by the marshal, to furnish troops. He expressed his belief that the government would prevent the removal of the Saints westward of the Rock Mountains, as they would be sure to "join the British," and be more trouble to the United States than ever. He indulged in forebodings and speculations as to the result of the Saints being brought into collision with the government, and thought it not unlikely that the leaders of the Church would have to separate from the people and become fugitives in the earth, or submit to a trial on their indictments.

It was not much to be wondered at, that the governor should dislike to "father" a movement that terminated in such a ludicrous manner as did the attempt to arrest President Young. He had shown in his actions with the Saints that he was a rank hypocrite, possessing no sense of, nor regard for, justice, or else that he was a man of no force, and without stamina sufficient to fit him for the lowest public office. The Saints had no fear of submitting to trial on indictments for counterfeiting or any other crime that might be brought against them, if they could only be assured that their lives would not be placed in jeopardy, or that they would not be foully murdered while held for trial, as were Joseph and Hyrum Smith; but after the treachery of the governor on that occasion, they could place no further confidence in his promises.

(To be Continued.)

JOTTINGS BY A YOUNG
MISSIONARY.

BY STREBEN.

(Continued from page 195.)

I WAS cordially welcomed and provided for by the Saints of the German metropolis, notwithstanding the danger to which they were exposed in permitting me to remain in their homes without first having reported me to the police authorities and obtained the permission to retain me. I well knew, however, as did also the Saints, that as soon as it became known that a "Mormon" missionary was in the city, it would be the signal for the arrest, imprisonment and banishment of the trespassing party; it was therefore deemed best to make no report.

This latter proved to be the better plan, because I remained about seven weeks in the country and continued to hold meetings and visit strangers as well as Saints, being unmolested all the time. My labors were not unavailing, either, for I had the pleasure of baptizing some and of seeing others become deeply interested in studying the principles of the gospel, thus giving promises of uniting themselves with the Church at an early day.

At the time of which I write quite a variety and number of religious denominations had gained foothold and were endeavoring to increase their numbers in this city. Some of these sects did all in their power to injure the progress of God's work by circulating the most abominable lies about it. There is no need of here stating what was preached from the pulpit, printed by the press, and believed by the general public, for it would be merely a recital of the already worn-out stories of "Spaulding's Book," "Danite Band," "Mountain Meadow Massacre," etc.

Our most bitter enemies were the Methodists, who believe that faith alone is necessary to salvation, and the Irvingites, who profess to be sincere believers in constant revelation.

We felt very thankful, although it was at times very unpleasant to be compelled to refute all the slander circulated, that Satan began to make efforts to destroy us, because in so doing, he was only assisting to make the truth more generally known, which, in this place, is very much needed.

Having said so much in regard to the present condition of Berlin in relation to us or to religion, I will now proceed to give a little of its history:

Berlin, the capital and largest city of the German empire, containing about one million one hundred thousand inhabitants, is built upon both sides of the Spree river, on an extensive sandy plain. Its location is neither romantic nor beautiful, but as the city is a great railroad center, it is one of the most important commercial places of Europe. It is also renowned on account of its manufactures, which consist principally of machinery, woolen and silk goods, dyes and beer.

The history of this city commenced in the year 1244, when it is mentioned in connection with Cologne, a city situated on the opposite side of the river. It soon became one of the chief cities of the country, and especially after the two cities became one under the present name in 1307, did they gain prominence in the nation. The growth of the city was gradual, even under the most adverse circumstances, and when it was made the residence of the rulers of Germany in 1501, its progress was very rapid. Even the terrible times following the success of Napoleon, and the entrance of his

army into the city, had only a temporary effect upon the capital.

The fine arts were also cultivated. The rulers encouraged those who were endeavoring to acquire knowledge, and also held out inducements to educated men of every class to make this city their home. By this means, Berlin became renowned as early as 1740 for the excellence of its institutions of learning. This reputation it has retained until the present time. Its picture galleries, museums, schools of art and science equal, and in many instances excel, those of any other city in the world.

The fact that this is the home of the emperor of Germany and the most of the princes and other high and noted personages of the nation, adds to its attraction. Without this, however, Berlin is well worthy of a visit, it being, in my opinion, the finest European city I have yet visited, with the exception of Paris.

Before the late French and German war, this city lacked many beauties and attractions which it now possesses. The streets were generally crooked and narrow, the houses low and dirty, and altogether the place was very unhealthy. But now the scene is quite different. The principal streets have been widened; the old, low, dirty houses removed and new and beautiful dwellings and stores erected in their places, while the city regulations require the property owners to keep their houses and yards clean. By compelling people to comply with all these ordinances, and by keeping the streets clean, Berlin has gained the reputation of being one of the most healthful of all the large cities, and its cleanliness is proverbial. The habits of the Germans were, doubtless, improved by visiting the country of the French, and seeing the amount of labor and money annually used in beautifying their chief city. This would naturally stimulate the victors in the late war to also try and excel the conquered in the arts of peace. It is very likely that a portion of the indemnity money paid by the French was used in beautifying this residence city of Germany's rulers.

The most attractive part of the city is around the residence of the emperor and on the broad street, called *Unter den Linden*, leading past his home, where the aristocracy of Berlin can be seen on every pleasant afternoon.

This street is considered by many to be the finest in Europe. It requires about fifteen minutes to walk from one end of it to the other. The center part, probably fifty feet in width, being nicely graveled and beautifully shaded by trees on each side, is reserved as a walk. On one side of this, is a shaded road for equestrians, and on the other a road for loaded wagons, while next to the sidewalks on either side, are nice drives for carriages. The total width of the street is, I should judge, upwards of two hundred feet.

At one end of this street is the *Brandenburger Thor*, a fine gateway surmounted by the goddess of liberty driving four horses abreast, which was built after the plan of the Propylæum of Athens. Five roadways, through the center one of which only members of the royal family are allowed to pass, go through this structure, and are separated by massive doric columns of white sandstone. At the other end are the king's castle and his present residence, the palace of the crown prince, the theater, museums, armory and university, while between these extremities magnificent stores and palatial residences attract the eye.

Outside the *Thor*, and within five minutes' walk of it, in the center of the "King's Place," is the so-called "Column of Victory," a fine pillar, one hundred and ninety-four feet high. It

is built of granite, sandstone and bronze, and was erected in remembrance of German victories over the Danish, Austrians and French. On the twenty-two feet high square base are four bronze relief representations of noted battles. Above this, on the circular sub-base, is a grand picture in mosaic work, representing the victory of 1870-71 and the establishment of the German empire. In the fluting of the column itself are gilded cannons, to which the German proudly points as he relates how they were taken from the Danes, Austrians and French in the last wars with these nations. A statue of victory crowns the whole, setting it off to perfection.

(To be Continued)

BAPTISM FOR THE DEAD.

BY JAMES A. LITTLE.

A PROMINENT feature in the plan of redemption is the vicarious nature of the labors of Christ and His ministers for the salvation of men. In His death and resurrection, Christ did that for men which they could not do for themselves.

In all dispensations of the holy Priesthood it has been the duty of those officiating in its ordinances to act for others when they could not act for themselves. Under the Mosaic law, the tribe of Levi was set apart to make it the special business of their lives to understand its ordinances and ceremonies, that they might be capable of acting in behalf of the people who were engaged in the ordinary avocations of life. This labor was accepted by the Lord, in behalf of the people, as though they had done it for themselves.

The ordinances described in the sixteenth chapter of Leviticus, which the high priest was required to perform as an atonement for the sins of Israel, clearly illustrate this principle. It says of the scapegoat: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness" (*Leviticus, xvi. 21*).

This confession of the sins of the people by the high priest, was a vicarious work. It was accepted by the Lord as though they had put their own hands on the head of the goat and confessed their sins. This it would have been quite impossible for them to do.

The vicarious nature of the sufferings of Christ are clearly foretold in the prophetic vision of Isaiah: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (*Isaiah, liii. 4, 5*).

The same prophet speaking further of Christ, says that He should be "for a covenant of the people, for a light of the Gentiles" (*Isaiah, xlii. 6*), evidently referring to His earthly mission in which this was literally fulfilled. At the time when this should take place, there was another labor which He was to perform. He was "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (*Isaiah, xlii. 7*).

This passage informs us that there was a class of persons who were confined in a dark, benighted prison, who were to be delivered when Christ should be "For a covenant of the people, for a light of the gentiles."

The Apostle Peter informs us that Jesus, between His death and resurrection, when His spirit was departed from His body, went and preached to the spirits in prison: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison" (*I. Peter, iii. 18, 19*).

In the context we are informed that these spirits were those of the people who were disobedient in the days of Noah.

The Apostle Peter had no narrow views of the plan of salvation, for in speaking of Christ suffering, the just for the unjust, he makes no discrimination in favor of the living. The assertion is sweeping and universal in its application. Christ died for all. What profit would Christ's preaching be to the spirits in prison, unless the way was opened for them to receive the ordinances and blessings of the gospel in communion with the living?

Peter positively informs us that the gospel was preached to the dead, and the reason why: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (*I. Peter, iv. 6*). If they are judged according to men in the flesh, it would evidently be unjust if they should not have the benefit of all the ordinances and privileges that pertain to the living. Then to the question, "How can the dead receive the ordinances of the gospel?" there can be but one answer—by proxy; by the vicarious works of the living.

Not only did Peter assert that the gospel was preached to the spirits in prison, that they might be judged according to men in the flesh, but the Apostle Paul informs us that the first gospel ordinance of all dispensations—baptism—was administered by proxy among the former-day saints. Speaking of the resurrection, he asks the Corinthian saints: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (*I. Cor. xv. 29*.) That is, of what utility are baptisms for the dead, if there be no resurrection? This doctrine was evidently neither strange nor new to those to whom the apostle was writing.

Paul further says, "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living" (*Rom. xiv. 9*). If this passage asserts anything it is that Christ died for the dead as well as the living. Again there is no discrimination made in favor of the living.

Jesus gave some light on this subject when talking with the Jews on marrying and the resurrection: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." "For He is not a God of the dead, but of the living: for all live unto Him" (*Luke, xx. 36, 38*).

The following may be inferred from these passages: that notwithstanding men die, they must live unto God through the resurrection. As a large proportion of mankind have died without a knowledge of the gospel, it is evident that they must have an opportunity of enjoying its blessings in order to live unto God, after they have come forth from the dead.

WHO KNEW BEST.

YOU see, I thought I knew better than mamma, but I don't think so now. Bill Shaw says mothers are all very well to see about things to wear, and to have things baked, and take care of you when you're sick. But of course they can't be expected to know what's good for boys, because they never were boys themselves.

I thought Bill knew all about it, but I don't think that either, now.

I wanted a revolver awfully. Revolver is *grown-up* for pistol. Bill said every big boy ought to have one, and I am a big boy. I'm to have long pants next winter, and never wear knee pants any more. I asked mamma to let me have a revolver, but she said "No." Bill said, "Of course she'd say 'No.'"

My uncle, Frank, that's a soldier, I heard him say, one time, it was a very good thing for a man to know all about drilling and fire-arms and things, because then if there's a war you get promoted. Fire-arms means guns and revolvers and fire-crackers and rockets. Everybody says boys ought to learn things young. That's why they send boys to school.

I told papa I thought I'd better learn fire-arms young, and I ought to have a revolver. But he laughed and said there was plenty of time yet. They don't say that when they set a boy to learn the multiplication table.

Bill told me he knew a place where they get revolvers cheap. It was a ninety-nine cent store, and he talked and talked till I got my gold dollar out of my bank, and him and me went to get a revolver. We got it. It was shiny, but ninety-nine cents is most as much as a dollar, and I only got one cent back and my dollar was gone.

Me and Bill went out into the lot behind the barn and he showed me how to do it. You just stick in some little things in some little holes, and then you pull up a little thing, and then you turn something round, and then you hold it up, and pull down a little thing and it goes off—bang! and that's shooting. That's the way *men* shoot.

Bill shot first, and 'twas jolly, I tell you. You'd a' thought 'twas the Fourth of July if you'd heard it.

Then he fixed it for me to shoot. He stuck up a piece of white paper for me to shoot, and he stood off to one side and said, "one, two, three, fire!"

I pulled the little thing just as he told me, but it wasn't a bit like I thought it would be.

I heard Bill holler, and then it seemed as if the sun came tearing down and knocked me over and stamped on me; and then I didn't think anything more for a great while.

I was in bed when I began to think again. Something was around my head, and something else around my arm. My arm hurt when I moved it, and somebody said I mustn't move it. I went to sleep again, and then I woke up, and then I said—

"Where's my revolver and Bill?"

Mamma said Bill had got well, and she said the revolver had burst in my hand and hurt my arm and head like everything, and the lead part of the revolver had hit Bill in the leg.

She said it was because it was a cheap revolver, and because Bill did not know how to fix 'em, and little boys ought not to have fire-arms. She kissed me ever so many times, and I saw her tears come, and that's the time I began to think mothers *do* know what's good for boys.

I think so more and more. I had to lie still ever so long, and when a boy can't do anything else he does lots of thinking.

I couldn't go to school. I always used to think 'twould be splendid not to, but it wasn't. When I could get up, my arm was in a sling, and there was a black patch on my forehead.

When Decoration Day came I couldn't go to the doings and see the cannons fired, nor buy popcorn and soda. Saturdays I couldn't go after wild flowers or fishing. I haven't played marbles once this spring nor made a kite. I haven't got any gold dollar in my bank.

There's going to be a great big scar always on my forehead.

All that's because I thought I knew more than mamma.

Selected.

TOPICS OF THE TIMES.

BY THE EDITOR.

PERSECUTION.

NEVER was there a greater mistake made than to suppose that persecution of a religion can destroy the faith of its adherents. Not only does the history of our Church prove this, but the history of all religious persecutions establishes its truth. If driving people from their homes, stripping them of their property, punishing them by violence and killing many of them, could kill faith in the gospel, then there would be no Latter-day Saints to-day. For all these acts of persecution have been tried against our Church from its organization by the Lord in 1830 up to the present, and yet the Church has flourished and its members have increased. Were the Lord to permit the wicked to kill off all the Apostles in the Church, and all those who hold the Melchisedek Priesthood and enjoy the spirit of revelation, as they were destroyed in the primitive church by the wicked, then persecution might succeed in corrupting, if it did not destroy, the true organization and the pure gospel upon the earth. But, according to the Lord's promise, this cannot be done in these days. Such persecution, then, as we have received, and are again likely to receive, now that the Edmunds bill has become law, has not had, and cannot have, the effect hoped for by our persecutors. The effect has been exactly opposite to that hoped for by them—instead of injuring or destroying us, their measures have drawn attention to us and advertized us, and caused men and women to examine into our doctrines who would never have noticed them.

With the present organization of society among us, prosperity in business, in money-making, and in the increase of luxuries, and especially the favor and patronage of the government, are more to be dreaded than persecution and adversity and the opposition of the government. Organize! as we are in regard to temporal affairs, the accumulation of wealth is to be dreaded; it would menace our union; it would create diverse interests. In times of difficulty the wealthy class would see reasons for adopting a policy that would find no approval among the bulk of the people. Considerations of temporal expediency would influence them. That which would appear to them to be to their interests, the rest of the community would have little or no sympathy with.

Thus, instead of union, there would be division. This would be increased, if to wealth the patronage and favor of the government were to be added. As long as government offices are refused to Latter-day Saints, no one looks to the

government for anything favorable. Zeal for the Church is not divided or weakened by hope of reward from that quarter. But if men in our Territory were rewarded with office, according to their abilities, by the federal government, without regard to their religion, such men would be apt to feel some gratitude towards the government that employed them. If a conflict arose between the policy of the government and the policy of the Church, their relation to the government would strengthen its influence with them and weaken the influence of the Church. There would be a conflict between their worldly prospects and their religious obligations, and with some natures the former would have the most weight. Whenever there are any considerations in a man's mind which are equal in weight to those which belong to his religion, his attachment to the latter is weakened, and his apostasy is only a question of time. For a man to remain true and faithful to his religion, his attachment to it must outweigh every other consideration; it must be incomparably superior to everything else.

We repeat, therefore, that organized as we are at present, the world's favors, prosperity in worldly things, and freedom from persecution are not so desirable for Latter-day Saints as many might suppose. If such conditions were to prevail unchecked, our union would be greatly endangered, and sooner or later the apostasy of many would be the probable result. Cannot everyone see that if the government were to shower political favors upon Latter-day Saints, and to treat them with kindness and consideration, that some would become indifferent in regard to their religion? We know that the influence of wealth is towards alienation; and the attractions of office and political preferment would also naturally lead some to ally themselves with the government who would thus reward them. This has been the effect upon men in various ages.

A religion whose members are in the minority has more to dread from the favor and patronage of the world than from its opposition and persecution. For the kindness and tolerance of the majority have the effect to weaken the religious ties and union of the minority, and they gradually go over to the stronger side. It is a well-authenticated fact that in France before the edict of Nantes was framed, the Huguenots had been constantly persecuted, and had, as constantly, increased. But after that edict went into force, and they were awarded office and kindly treated, they continued to diminish.* They did not thrive in prosperity. They were exposed to the temptations of wealth, position, court favor and ease, and became intimate with their old religious opponents, and soon assimilated with them. Many of them soon cared nothing for their religion, and others became very indifferent and lukewarm towards it.

With an organization such as ours the effect of such treatment would not be so marked. The day will come when we shall have power and be prospered in temporal affairs. But it has not yet come. The fact is, before that time shall arrive, we expect to see Zion carrying out an entirely different policy in regard to worldly substance to that which prevails at present. The effect of prosperity in money-making, of worldly favor, might not have as injurious consequences upon us even at present as they would have upon some peoples; but it is evidently not the design of the Lord that we should

be very much exposed to them. We may expect persecution; we may look for hatred and animosity. They appear to be necessary for us and our development. Shall we mourn because of this? Certainly not. We should mourn, deeply mourn, to see Latter-day Saints hand and glove with the wicked world. Imagine what a terrible condition we would be in, if we hobnobbed with and had the praise of such men in our Territory as now hate and persecute us and concoct all manner of plots against us! The mere suggestion of such a result is sufficient to lead us to accept every form of persecution as preferable to it.

The Edmunds law may pinch us and be very disagreeable and oppressive; but the results of its enforcement will not be unmingled evils for us. Hallam, in his Constitutional History, calls the molestation of men for the exercise of their own religion, a "fatal error." Speaking of the reign of Queen Elizabeth, in England, he says: "After forty years of constantly aggravated molestation of the non-conforming clergy, their numbers were become greater, their popularity more deeply rooted, their enmity to establish order more irreconcilable. * * * It is manifested that the obstinacy of bold and sincere men is not to be quelled by any punishments that do not exterminate them, and that they were not likely to entertain a less conceit of their own reason when they found no arguments so much relied on to refute it as that of force."

This is precisely the effect persecution of this kind has had upon the Latter-day Saints. They have been convinced that their adversaries could not meet them fairly in argument, and that, being conscious of this and fearing the truths they teach will prevail, they have recourse to measures of persecution, like this Edmunds law. And do we not have good cause for entertaining this view? Think of it. Here is a nation of fifty millions of people; rich, powerful, educated; the land filled with schools, colleges and churches; while the Latter-day Saints in the mountains do not number, probably, all told, over two hundred thousand. We are not rich, not powerful, not very well educated. Our strength consists in having the truth and the union which attends its possession. Yet the leading preachers and politicians of the fifty millions are so afraid of us that they dare not leave the moral contest to be decided by fair argument, but must appeal to measures of persecution like this Edmunds law. In doing this they acknowledge the weakness of their side and their inability to meet and cope with the Latter-day Saints and their system, even with all these odds in their favor. They hate us because they fear us; and every act of wrong on their part causes them to suspect and fear us more and more; for the simple reason that they know that they have treated us unfairly and cruelly, and that if we were to rebel, it is no more than might be expected from any people of spirit thus treated. This is the cause of the constant expressions we see from time to time in the papers about the "Mormons" in Utah being in a state of rebellion; when, in fact, they never were more quiet and loyal and never more intent in following peaceful pursuits. By circulating these false accusations against us, they only give expression to the fears of their own minds respecting a people who have been the innocent objects of their hatred and persecution. By the publication of these fears they confess their own cruel misconduct towards us; for no man who treats another tolerantly, fairly and kindly, who extends protection to him, ever entertains any doubt respecting him; he is satisfied that such conduct cannot fail to be repaid by attachment.

*—Smedley, in his "Reformation in France," (vol. 3, page 16,) places the number of the Reformed churches in France, at the time of the adoption of the Edict of Nantes (1598), at 700. In 1619 (vol. 3, page 145) the number is declared to be only 700. In spite of the increase of population, the Huguenots diminished absolutely, as well as relatively to the Catholics during the years in which they were not persecuted.

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, AUGUST 1, 1882.

EDITORIAL THOUGHTS.



PRACTICAL education for the young is a subject that is receiving considerable attention in various quarters, and to none is the subject one of greater importance than to the Latter-day Saints. Our destiny is assured; the Lord has spoken so plainly concerning it that no doubt remains upon it. Zion must be at the head. The struggles that we have to encounter are the training intended to qualify us to occupy that supreme position among the nations which the prophets have predicted. But before Zion can achieve her true position, her sons and daughters must be educated in the highest and best sense of the word—not the education of worldly wisdom, but the education which has for its basis a true knowledge of God and of the glorious principles revealed by Him in these days. Taking this for the foundation, we can build a superstructure of knowledge upon it that will be grand and glorious. It should be the aim of every parent, of every teacher, and of every public man in our land to furnish the rising generation with every facility to make them so intelligent that they can appear with credit in the midst of the high and the noble among the various nations of the earth.

That which is of the most importance, however, at present for us, in view of the labor that devolves upon us, is to give our children a practical education: not the education of books alone, but the education of trained brains and skilled hands. Every child in our land should be taught early in life to be self-sustaining—to be not only capable of earning a living for himself and herself, but to help, if necessary, to sustain others. One of the great complaints which is now made against the present system of education is, that when young people have acquired their education at the school, instead of being in a condition to sustain themselves, they are then, in many instances, most helpless and have to depend upon their parents or others to help them to live. The result is that young men and young women, instead of contributing to the relief of their parents are themselves burdens to those parents, and an increased cause of care and anxiety.

An ex-superintendent of the public schools in Washington City, at a recent meeting, commented on the impractical character of the present school training. He called it a machine process, which does not call out the powers of the child. When the child leaves the school and enters life its powers are benumbed and lifeless. He would teach children, he said, the language of the trades, and then the use of simple tools. Then they would grow up, he thought, with a knowledge of work and a respect for it and the schools would be foundations of living knowledge. He felt confident that

pupils thus trained would have mental quickness, and vigorous minds as well as bodies.

Another prominent gentleman, in commenting upon the present system, said:

"The youth comes home with his diploma, but, what shall he do to live? He is utterly without capacity to earn money in any productive pursuit. He has been trained upon a plane above hard labor of any kind. He is not even fit for clerical duties, and if he were there are hundreds waiting for every place. If he could make a pair of shoes, or build a house, or letter a sign, or run a steam engine, or manage a farm well, his services would be in ready demand. As it is, he will wander from one thing to another, and in most cases be a dead failure in life."

He urged that schools of work instruction should be established; that every child should be trained to use tools and acquire skill in some pursuit that would make him able to earn an honest living. This training should be made a part of the public school system.

The same subject is receiving attention from the best minds in Great Britain, as the following extract and report of a very prominent man to the British Association will show:

"In one large establishment, containing about six hundred children, half girls and half boys, the means of industrial occupation were gained for the girls before any were obtained for the boys. The girls were therefore put upon half time tuitions; that is to say, their time of book instruction was reduced from thirty-six hours to eighteen per week, given on the three alternate days of their industrial occupation, the boys remaining at full school time of thirty-six hours per week, the teaching being the same, on the same system, and by the same teachers, the same school attendance in weeks and years in both cases. On the periodical examination of the school, surprise was expressed by the inspectors at finding how much more alert, mentally, the girls were than the boys, and in advance in book attainments. Subsequently industrial occupation was found for the boys, when their time of book instruction was reduced from thirty-six hours a week to eighteen; and after a while, the boys were proved, upon examination, to have obtained their previous relative position, which was in advance of the girls."

We have no doubt that these statements can be depended upon, and it exhibits in a very clear light how much better it is for children to have their physical faculties employed as well as their mental.

The great need in our Territory is the training of our children in skillful pursuits. There never was a better field for the employment of this kind of talent than there is among us at present. We have many mechanics, but we need trained brains as well as skilled hands, which will take the elements that abound in such profusion in our land and convert them into articles of use and benefit for the community. It would not be proper, in an article like this, to allude to the many branches that might be profitably pursued in our mountains, but they will suggest themselves to every reflecting mind. We need manufactures of every kind. As it is, many of our young people grow up receiving a smattering of an education, and the boys, instead of seeking to acquire a knowledge of some skilled branch of work, desire, many of them, to obtain employment in stores and offices and at other labor which they consider easy and remunerative. No people can become a truly great people whose youth take this course.

Our farming, in many instances, is not done as intelligently as it might be. Men need educated brains to become good

farmers. It and its kindred branches of stock-raising are noble pursuits, and to be conducted successfully they require training and skill. In fact, there is no branch of work, even to the most common kind of labor, in which a man with an educated brain does not have the advantage over the uneducated, if his physical powers are equal.

We certainly hope that this subject will receive attention from all our people, and that in the breasts of the young themselves there will be instilled an unceasing desire for the kind of education that we describe, so that we may raise up a generation of men and women with whom we shall all be delighted, and who shall add, by their labors, to the permanence and glory of Zion and her institutions.

THE ART OF CONVERSATION.

THOSE who have not learned to *think*, and have no facility in methodizing and arranging the materials which accumulate in their memories, will find themselves much assisted in the task by talking over with a friend what they have lately acquired. If that friend be wiser than they are, so much the better; but if not, something will be gained by their effort to express their ideas to another. Great are the advantages to be reaped from listening attentively to the conversation of intelligent and cultivated people, and young persons should be earnest to improve every such opportunity. When a sensible discussion of a new book or interesting topic of any sort is going on in their presence, they may be justified in breaking off a trifling conversation with one of their own age, and in putting aside any common avocation, in order to give their undivided attention to it.

Good conversation is one of the highest attainments of civilized society. It is the readiest way in which gifted minds exert their influence, and as such, is worthy of all consideration and cultivation. We remember hearing a Frenchman say, on being asked how the conversational powers of the French might be compared with those of the English, "Your conversation here is not cultivated as an art." The idea of its being so considered anywhere was new to company: and much discussion followed the departure of the Frenchman, as to the desirableness of making conversation an art. Some thought the more natural and spontaneous it was the better; some confounded art with artifice, and hoped their countrymen would never leave their own plain, honest way of talking, to become adepts in hypocrisy and affectation. At last one, a little wiser than the rest, explained the difference between art and artifice, and asked the cavillers if they had never heard of the art of thinking, or the art of writing; and said, he presumed the art of conversing was of the same nature. And so it is. By this art persons are taught to arrange their ideas methodically, and to express them with clearness and force: thus saving much precious time, and avoiding those tedious narrations which interest no one but the speaker. It enforces the necessity of observing the effect of what is said, and leads a talker to stop when he finds that he has ceased to fix the attention of his audience.

The art of conversing would enable a company, when a good topic was once started, to keep it up, till it had elicited the powers of the best speakers; and it would prevent its being cut short in the midst by the introduction of something entirely foreign to it. Fluency of speech seems a natural gift, varying much in different individuals, and capable of being

rendered either a delightful accomplishment, or a most wearisome trait of character, according as it is combined with a well or ill-disciplined mind. If we are fluent, it is especially incumbent upon us to be correct and methodical thinkers, or we shall only weary those who are so, by our careless and thoughtless volubility.

Some persons seem to forget that mere talking is not conversing; that it requires two to make a conversation, and that each must be in turn a listener; but no one can be an agreeable companion who is not as willing to listen as to talk. Selfishness shows itself in this as in a thousand other ways; one who is always full of himself, and who thinks nothing so important as what he thinks, and says, and does, will be apt to engross more than his share of the talk, even when in the company of those whom he likes. There are situations, however, wherein it is kindness to be the chief talker, as when a person is the eldest of a party, and has seen something, or been in some place, the description of which is desired by all around. If your mind is alive to the wishes and claims of others, you will easily perceive when it is a virtue to talk, and when to be silent. It is undue preoccupation with self that blinds people, and prevents their seeing what the occasion requires.

Sometimes the most kind and sympathizing person will not do justice to his nature, but will appear to be cold and inattentive, because he does not know that it is necessary to give some sign, that he is attending to what is addressed to him. He averts his eye from the speaker, and listens in such profound silence, and with a countenance so immovable, that no one could suppose him to be at all interested by what he is hearing. This is very discouraging to the speaker, and very impolite. Good manners require that you should look at the person who speaks to you, and that you should put in a word, or a look, from time to time, that will indicate your interest in the narrative. A few interjections, happily thrown in by the hearer, are a great comfort and stimulus to the speaker; and one who has always been accustomed to this evidence of sympathy, or comprehension in their friends, feels, when listened to without it, as if he were talking to a dead wall.

THE SIMPLE SECRET.—Twenty clerks in a warehouse—twenty hands in a printing office—twenty young men in a village. All want to get along in the world, and all expect to do so. One of the clerks will rise to be a partner, and make a fortune. One of the compositors will own a newspaper, and become a prosperous and influential citizen. One of the apprentices will become a master builder. One of the villagers will get a handsome farm, and live like a patriarch. But which is destined to be the lucky individual? Lucky! There is no luck about it. The thing is almost as certain as the rule of three. The young fellow who will distance his competitors, is he who masters his business, who preserves his integrity, who lives clearly and purely, who never gets in debt, who gains friends by deserving them, and puts his money in a savings' bank. There are some ways to fortune that look shorter than this old, dusty highway; but the staunch men of the community, the men who achieve something really worth having, good fortune, good name, and a serene old age, all go this road.

A WISE man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

SCENES IN GERMANY.

OUTSIDE OF A COUNTRY SCHOOL.

OUR cut to day represents the outside view of a district school in far-distant Germany. The three children have

their tardiness. While the larger boy is listening at the key-hole to hear what is being done inside the room, the smaller one is manifesting his repentance by crying. The little girl, however, seems to be quite indifferent; she perhaps realizes that she belongs to the weaker sex, and will, therefore, be treated more leniently by the teacher than will the boys.



either been detained at home, or, as is often the case with little boys and girls, they have been loitering along, amusing themselves in various ways, forgetting that they should be at their studies in the school-room. But now, on arriving at the door, they seem to be sorry and not a little frightened because of

Our young readers will readily perceive that the costumes of the children are very curious, but if you could go the country where these children live and see the German people in their homes, you would be astonished at the peculiarities which you would there see. They appear strange to us only

because we have been accustomed to something else. To them, our customs are just as novel and surprising.

The funny-looking shoes, which you see under the bench and behind the boy, are made of wood. Such shoes, being cheap and durable, are worn by hundreds and thousands of the children of the poorer classes of people. They are made a little larger than the foot, and the spare room is sometimes filled up with straw, and sometimes with old cloths. It would not be very pleasant to have the noise made by children walking across the floor with wooden shoes in the schoolroom, and they therefore leave them at the door. The other two children have shoes made of cloth, which are also worn very much in Germany.

In both Germany and Switzerland education is compulsory. It is believed by the authorities of these nations that "education is a preventive of crime," and they therefore compel all children between the ages of six and fourteen years, who are not prevented by sickness, to attend school. Here they are taught the common branches of education, and in addition the boys are taught drawing and the girls various kinds of needle work, while all receive some instruction in music. Our little boy in the picture seems to have commenced his studies in drawing quite early, for we have an exhibition of his skill on his slate.

After the term of compulsory attendance at school is past, those who desire to continue their studies further, must enter one of the high schools or academies, of which there are a great many in that country. The females can here quietly pursue their studies as long as they wish, but the young men on arriving at the age of twenty years, are claimed by the government, and every one who is sound in body and mind is compelled to serve three consecutive years as a soldier. While receiving this training or education, a knowledge of vice and a familiarity with it is also in most instances gained. Thus the young men are prepared to face the enemy in the shape of man, but they flee before the great enemy of their souls—the devil, and allow him to conquer them in the great battle of life. We must therefore conclude that such an education as is received by the youth of Germany does not decrease the number of criminals, but rather tends to make them smart enough to avoid being detected in the committal of their crimes.

This country can boast of possessing some of the largest and best institutions of learning in the world, and some of its educated men have gained a world-wide reputation. The university of Berlin, which is the largest in Germany, has an attendance of three thousand six hundred students. Heidelberg, Dresden, Leipsic and many other cities are noted for the excellence of their schools and colleges.

To write a description of all the costumes seen in different parts of this country, and to explain the dissimilarity of the dialects, would require more time and space than we have at our command, for in almost every city and town a change is noticeable in the dress and language of the people. Some of the women wear short dresses with hoops; flashy stockings with low shoes, or slippers; showy jewelry, and their hair in braids over the shoulders, like that of the little girl in the picture, and covering for the head; while others prefer the long black dress, with white lace front; a gaudy hat or a broad black ribbon, which is tied in a double bow knot and fastened on the back of the head, reminding one who is not used to them of the wings of a butterfly. Some of the men apparently take delight in purchasing and exhibiting gold or silver-plated buttons, in conjunction with embroidered vests, knee breeches and low shoes with large buckles.

The language is as different in the various districts as are the customs. It has even been remarked by a traveler that if a person were to walk through the country, he would hear a new dialect in every hour's walk of his journey.

INTERNAL EVIDENCES OF THE BOOK OF MORMON.

SHOWING THE ABSURDITY OF THE "SPAULDING STORY."

BY G. R.

IT is our purpose in this article to demonstrate from the Book of Mormon itself, the absurdity of the "Spaulding Story" and the utter impossibility of the Prophet Joseph Smith ever having used Mr. Spaulding's reputed romance, "The Manuscript Found," as the groundwork for that divine record.

At different times since the publication of the Book of Mormon various writers have undertaken to explain the plot and contents of the "Manuscript Found," and to show how remarkable is the resemblance between it and the Book of Mormon.

We are told by one reverend author that when the Book of Mormon was read to Solomon Spaulding's widow, brother and six other persons, well acquainted with Mr. Spaulding's writings, they immediately recognized in the Book of Mormon the same historical matter and names as composed the romance, although this reading took place some years after they had read the latter work. The writer further states that they affirmed that with the exception of the religious matter, it is copied almost *word for word* from Spaulding's manuscript.

Another writer affirms that the romance of Spaulding was *similar in all its leading features* to the historical portions of the Book of Mormon. While a third writer maintains that the historical part of the Book of Mormon was immediately recognized by all the older inhabitants of New Salem, Ohio, as *the identical work* of Mr. Spaulding, in which they had been so interested twenty years before.

Those who claim to have been acquainted with the writings of Mr. Spaulding, differ materially as to the incidents and plot of "The Manuscript Found." According to their widely different statements, his romance was based upon one of two theories. The first on the idea of the lauding of a Roman colony on the Atlantic seaboard shortly before the Christian era. The second (now the most generally known and accepted) on the supposition that the present American Indians are the descendants of the ten tribes of Israel, who were led away captive out of their own land into Media, where historically the world loses sight of them, but where Mr. Spaulding's romance finds them and transports them to America. It is upon this idea of the transportation of this great and numerous people from the land of their captivity to the western world that this gentleman's novel is generally said to have been founded.

We will examine this statement first, and strive to discover how nearly this agrees with the historical narrative of the Book of Mormon, which we are told was immediately recognized as being *identical and copied almost word for word* from the pages of the "Manuscript Found."

In the first place, it is well to remark that the Book of Mormon makes but very few references to the ten tribes, and

in those few, it directly, plainly and unequivocally states that the American Indians are not the descendants of the ten tribes, and further, that the ten tribes never were in America, or any part of it, during any portion of their existence as a nation.* On the other hand, the Book of Mormon as directly informs us from whom the aborigines, or natives, of this continent are descended. This being the case, how is it possible for the two works to be identical?

But admitting, for the sake of argument, that Joseph Smith might have changed the statement of the author of "The Manuscript Found" in this one particular, we will proceed to show that such a supposition is utterly impossible; for to have retained the unities of the work and the consistencies of the story (for the story of the Book of Mormon is consistent with itself), he must have altered not only the leading features but also the minor details of the whole historical narrative. He must have altered the place of departure, the circumstances of the journey, the route taken by the emigrants, the time of the emigration and every other particular connected with such a great movement. We must recollect that the Book of Mormon gives the account of a small colony (perhaps of about thirty or forty souls) being led by the Lord from the city of Jerusalem through the wilderness south and east of that city, to the borders of the Red Sea, thence for some distance in the same direction near its coast, and then across the Arabian peninsula to the sea eastward. What insanity could have induced Mr. Spaulding to propose such a route for the ten tribes? for of all out-of-the-way methods of reaching the American continent from Media, this would be one of the most inaccessible, difficult, round-about and improbable, and would carry them along the two sides of an acute angle by the time they reached the shore where the ship was built. It would almost certainly have taken these tribes close to, if not through, a portion of their own ancient homes, where it is reasonable to suppose nearly all would have desired to tarry, when we consider how great was the love that ancient Israel held for that rich land given to them by divine power.

Mr. Spaulding, as a student of the Bible, would have made no such blunder. But even supposing that he was foolish enough in his romance to transport the hosts of Israel from the south western borders of the Caspian Sea (where history loses them) by the nearest route, most probably over the Armenian Mountains, across the Syrian desert, and by way of Damascus through the lands of Gilead, Moab and Edom into the wilderness of the Red Sea, where, we ask, is there an account of such a journey in any portion of the Book of Mormon? There is none, for the Book of Mormon opens with the description of Lehi's departure from Jerusalem with the causes that led thereto, he having been a resident of that city all his days, and never a captive in Media. Therefore we

are justified in asking, at the very outset of this inquiry, where, from the opening pages onward, is there any identity between the two books?

Then, again, is it not obvious to every thinking person that the moving of a nation, such as the ten tribes were, must have had associated with it events and circumstances entirely inconsistent and at variance with the simple story of the journey of Lehi and his family as given, frequently with minute detail, in the Book of Mormon. How numerous were the host of the captive Israelites we have no means of definitely ascertaining. We learn, however, that in one invasion alone, Shalmaneser, king of Assyria, carried off two hundred thousand captives from the kingdom of Israel. Even admitting that in their captivity these two hundred thousand did not increase in numbers, and entirely ignoring all the other thousands that were led away captives in other invasions, we should necessarily expect that Spaulding in his account of the moving of this mass of humanity—men, women and children—with their flocks, herds and supplies would write a narrative consistent with the subject and not one such as the Book of Mormon contains. But whether he did or did not, the Book of Mormon contains nothing whatever of the kind. In that work no vast armies are led out of Media by any route whatever to the American continent.

We have an entirely different story, more dissimilar indeed from Spaulding's supposed narrative than the history of the deliverance of Israel out of Egypt, under Moses, is from the story of the departure from the old world, the voyage across the Atlantic and the landing on this continent of the Pilgrim Fathers, of revered memory. In the narrative that the Book of Mormon gives of the journeyings of Lehi and his little colony, all the incidents related are consistent with the idea of a small people and entirely inconsistent with that of a vast moving multitude.

For instance, let us take as an example, the story of Nephi breaking his bow by which the little caravan was placed in danger of starvation. If there had been a vast host, numbering nearly a quarter of a million souls, such an incident could have had no weight; for surely Mr. Spaulding never wrote that one hunter alone supplied such a multitude with all the necessary food, and it would be equally absurd to imagine that that gentleman would tell such an improbable story as that all the hunters broke all their bows at the same time. Again, the Book of Mormon tells us that Lehi and his companions depended on the chase for their entire food. Where, we would ask, in the midst of the Arabian desert, could game enough be found to supply the entire wants of the migrating ten tribes? And farther, what would they do for water for such a company in the trackless Arabian desert without divine interposition and the manifestation of miraculous power? But the Book of Mormon hints at no such a contingency.

Again, the story of the building of the ship by Nephi must have been entirely altered, for no one ship, be it twenty times as large as the *Great Eastern*, could have carried Mr. Spaulding's imaginary company and their effects, across the wide waters of the Indian and Pacific Oceans.

We must now draw attention to the time when the Book of Mormon states Lehi and his company were led out of Jerusalem. There is no ambiguity on this point. It is repeatedly stated that this event took place six hundred years before the advent of our Savior, that is, it was previous to the Babylonish captivity. The ten tribes were not lost sight of at that time; they were undoubtedly still in the land of their captivity, and

* Our crucified Redeemer, in His teachings to the Nephites, thus refers to the ten tribes of the house of Israel:

"And behold this is the land of your inheritance, and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land." *III Nephi*, xv 1-15.

"That they—the Jews—may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of." *III Nephi*, xvi 1.

"The other tribes hath the Father separated from them." *III Nephi*, xv 20.

"But now I go unto the Father, and also to show myself unto the lost tribes of Israel; for they are not lost unto the Father, for He knoweth whither He hath taken them." *III Nephi*, xv 3-4.

if Mr. Spaulding was foolish enough in his romance to set a date to his exodus, he certainly would not have placed it during the lifetime of Jeremiah the prophet, and of Nebuchadnezzar, king of Babylon; for not only would such a date have marred the consistency of the story but it is also utterly impossible for us to conceive as an historical probability that the mighty king of Babylon would have permitted the ten tribes to escape from their captivity at that time and above all things to have taken such a route as would have brought them near the borders of the Red Sea. If they escaped at all, it necessarily would have been to the uninhabited regions northward. From a political standpoint it would have been suicidal and utterly inconsistent with the polity of the king of Babylon to allow the captive Israelites to march forth in the supposed direction; for it would have placed them in immediate contact with the kingdom of Judah and enabled them to have formed an alliance with their former brethren antagonistic to his interests and policy.

To pursue the subject still further: when the colony reached the land of promise, which we call America, the incidents related in the Book of Mormon are entirely consistent with the story of the voyage and of the peopling of the land by a small colony and not by a vast host. If Joseph Smith, as some claim, had changed Mr. Spaulding's romance, he must have still continued to alter the narrative throughout the entire volume, for the story still maintains its consistency, and through it from beginning to end there runs a thread, possible only on the theory that it was a single family with their immediate connections through marriage that first founded the nations of the Nephites and Lamanites. The entire history hinges on the quarrels of the sons of Lehi and the results growing therefrom; for from the division of this family into two separate and distinct peoples grew all the wars, contentions, bloodshed, troubles and disasters that fill the pages of this sacred record; while on the other hand, the blessings flowing to both nations almost always resulted from the reconciliation of the two opposing peoples and the inauguration of a united and amicable policy beneficial alike to both. Had the American continent been peopled at the commencement by a vast host, the whole current of the story must have been vastly different, not only in the events that took place but also in the motives that controlled the hearts of the actors who took part in those events, and in the traditions of the masses. The traditions did in the case of the Nephites and Lamanites, have an overwhelming influence in the shaping of public affairs, which shape they never could have received by any set of traditions incidental to Mr. Spaulding's story.

What, too, shall we say of the Jaredites? From whence did Joseph Smith beg, borrow or steal their history? Did Mr. Spaulding bring his ten tribes from the tower of Babel, and give them an existence ages anterior to the lifetime of their great progenitor, Jacob? If not, will somebody inform us how this portion of the Book of Mormon was manufactured?

From the above it is evident that if Mr. Spaulding's story was what its friends claim, then it never could have formed the ground work of the Book of Mormon, for the whole historical narrative is different from beginning to end. And further, the story that certain old inhabitants of New Salem, who, it is said, recognized the Book of Mormon, either never made such a statement, or they let their imagination run away with their memory into the endorsement of an impossible falsehood. Either way there is a lie; if they asserted that the Book of Mormon is identical with the Spaulding story,

then they are guilty of having violated the truth; if they did not make this statement, then the falsehood is with those who, in their hatred to modern revelations, have invented their testimony. The same statement applies to those who assert that the Book of Mormon was copied almost word for word from "The Manuscript Found." A book that is entirely dissimilar in its narrative cannot be exact in its wording. As well might we say, and be just as consistent and every way as truthful, that the history of England was copied from the adventures of Robinson Crusoe; the first is a truth, the other a fable. So it is with the Book of Mormon and the Spaulding romance.

If then the resemblance is so small between the Book of Mormon and "The Manuscript Found," when we consider the ten tribe version of the latter work, where is it possible there can be the shadow of similarity when we examine the Roman colony theory? For instance:

Lehi left Jerusalem; Spaulding's heroes sailed from Rome.

Lehi started on his journey not knowing whither the Lord would lead him; the Romans were bound for Britain.

Lehi and his companions wandered for several years on land; the Roman party made the entire journey by water.

Lehi traveled by way of the Arabian peninsula and the Indian and Pacific Oceans; Spaulding's imaginary characters sailed by way of the Mediterranean Sea and the Atlantic Ocean.

The travels of one party were considerably south of east; the voyage of the others west or north-west.

One party landed on the South Pacific shore; the other on the North Atlantic.

Mormon's record was written in reformed Egyptian; the imaginary "Manuscript Found" in Latin.

Mormon's record was engraved on plates of metal; Spaulding's pretended manuscript on parchment.

The original of the Book of Mormon was hid in the Hill Cumorah, State of New York; Mr. Spaulding's manuscript is claimed to have been discovered in a cave near Conneaut, State of Ohio.

The Book of Mormon gives an account of a religious people, God's dealings with whom is the central and dominant idea; Spaulding's romance tells the story of an idolatrous people. Such is the positive statement of his widow and daughter.

There is another point worthy of our thought: If Joseph Smith did make use of "The Manuscript Found," it must have been for one of two reasons: Either because he was not able to write such a work himself, or that he might save himself trouble and labor. In the first place he could not have done this for the lack of ability; for any one who could have so adroitly altered a history of the ten tribes so that it now reads as a distinct, detailed and consistent history of a small company of the tribe of Joseph, most assuredly could have written such a history for himself if he had felt so disposed. Then again, he could not have done it to save himself work, for to so change a long history from one end to the other, until it contradicted all it had previously asserted, and became the harmonious history of another people, would save no man trouble. Then, again, in considering these points, we must remember what an "idle vagabond" Joseph was, according to some people's stories. What could have possibly possessed him to do such an enormous amount of copying, when, as illiterate as he was, such an operation would have been immensely hard work? Though it must be

remembered all this time he was loafing round the street corners, telling fortunes and doing every thing but honest toil—that is, if some folks' tales are to be believed.

And, again, supposing for a moment Joseph was an impostor, to show the weakness of our opponents' arguments, then he ran the risk of detection by copying another man's work, he ran that risk without a single motive, except it was the privilege of toiling for nothing, or the pleasure of being exposed, when by writing it himself he need have no risk at all.

CATECHISM ON THE LORD'S SUPPER.

BY E. E. B.

Q.—Who instituted the sacrament of the Lord's supper?

A.—Our Lord and Savior, Jesus Christ.

Q.—Where and when was it first instituted?

A.—In Jerusalem, about 1,849 years since.

Q.—Who were present with Jesus on that occasion?

A.—The Twelve Apostles.

Q.—Were there any others in the Church at that time?

A.—Yes, a great many.

Q.—Was the sacrament afterwards administered to the whole Church?

A.—Yes, ever afterwards, as long as the Church existed.

Q.—Can you repeat a passage of scripture on that point?

A.—“And they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread.”

Q.—Has the church of Christ always existed upon the earth, practicing this ordinance, since the Savior's death?

A.—No, it has not.

Q.—Then have other churches, professing to be churches of Christ, continued the practice from that time until the present?

A.—Yes, but they have neither had the authority to do so, nor are they acquainted with the correct form.

Q.—What authority is necessary to administer the sacrament?

A.—The authority of the holy Priesthood.

Q.—What is the proper form to administer it?

A.—The one used by the Church of Jesus Christ of Latter-day Saints.

Q.—When Christ, in administering, had blessed the bread, what did He say to the apostles?

A.—“Take, eat, this is my body, that is broken for you: this do in remembrance of me.”

Q.—What was it He said after blessing the wine?

A.—“This is the new testament, in my blood: this do ye, as oft as ye drink, in remembrance of me.”

Q.—How many different accounts of this do we find in the scriptures?

A.—Four: those of Matthew, Mark, Luke and Paul to the Corinthians.

Q.—When did Christ promise to partake of the sacrament again with His disciples?

A.—When He could partake of it in His Father's kingdom.

Q.—Why do we use water instead of wine in the sacrament?

A.—Because the Lord said unto the Prophet Joseph that “it mattereth not what ye shall eat or what ye shall drink, if it so be that ye do it with an eye single to my glory.”

Q.—Do other denominations use water or wine?

A.—The majority use wine.

Q.—Because others do not administer the sacrament properly, as we do, should we dislike them?

A.—No; we should respect them and try to teach them the proper way.

Q.—Is there no other denomination which administers the sacrament in the same manner that we do?

A.—No, not one.

Q.—How is it partaken of in the Roman Catholic church?

A.—The priest alone partakes of the wine and the congregation the water.

Q.—What is the custom among many other denominations?

A.—Members are initiated into their churches by having the sacrament administered unto them.

Q.—What is the belief of the Romish church with regard to the bread and wine when blessed?

A.—That of transubstantiation, or the changing of the bread and wine into the actual flesh and blood of the Savior.

Q.—Does any other sect hold this doctrine?

A.—We think not.

Q.—What ancient Israelitish ceremonies correspond with the sacrament?

A.—The sacrificial laws of Moses.

Q.—In what manner did they indicate the atonement by the Lord?

A.—By the sacrifices being the firstling of the flock, a male without blemish, just as Jesus, our elder Brother, was without sin.

Q.—In those ceremonies, did the blood form a prominent feature?

A.—It did, being shed in all cases.

Q.—Prior to the institution of the Mosaic laws, what corresponded with the sacrament?

A.—The offering which God commanded Adam and His posterity to make, namely, the first fruits of the vine, of the flock, of the herd, etc.

LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,

July 16, 1882.

MY DEAR YOUNG CORRESPONDENTS:

No doubt you have decided that I had taken a draught out of that far-famed river of Lethe, or had passed to that “bourne from whence no traveler returns;” but I have great pleasure in assuring you that I am still sub-lunary, and that life is pleasant and agreeable to me.

Let me assure you I have often thought of you all individually and collectively, and I want you all to bear in mind that I shall never forget you and the sweet spiritual communion we have enjoyed by our epistolary correspondence, which I trust will be continued.

I will first address RAY VAN COTT, for it is long ago that I received his nice letter and also one from his dear mother, expressive of her appreciation of my letters to her son. The spirit of her letter was beautiful—yes, angelic! She says, “Accept my thanks and kind regards for the interest you have

taken in my son. Will you think me foolish when I say my eyes fill with tears? for he is going to leave me for the summer. He is a good boy, and I shall miss him sadly!"

I delight to place a portion of this sweet letter on record in the pages of the INSTRUCTOR, where it may be bound up as the testimony of a mother's gratitude to her friend and the friend of her child. She also bears a testimony to the worth and goodness of her son. Blessed mother! Yes, and she will be blest.

RAY VAN COTT:—You are so kind as to say you know I have many correspondents and that you will wait my time. Here you show the true gentleman. You gratefully acknowledge the cards I sent you, and say you have laid all up for your father to see when he comes to Ephraim. You also say you have been herding sheep to get you some clothes. This tells me you have a noble, independent spirit, desiring to earn what you have. I was perfectly surprised to learn that you are only twelve years old! Dear boy, I will prophecy nothing but good things for you; for true it is that the "child is father to the man." You say you are going to the city to help your father. Your letter is all so good I would like to see it in the INSTRUCTOR; it is well worth printing. Go on as you have begun in life, and God will bless you and deliver you from evil continually. Write to me again soon, and ever remember me as your friend, and the friend of your father and mother.

ESTHER S. DAVIS:—Your letter is so good it is well worth publishing. You tell me of your Sunday school party in the grove, with nice pic-nic, may-pole, etc.; and then that the primary association presented their president with a handsome rocking chair, "that she might rest from her labors; and when she returned home, also a lovely lamp, that she might be a bright and shining light, and always have oil in her lamp." The similes were sweet and pretty. Then you mention your father's return home from his mission, he having been gone nearly two years, and your words are, "Oh! I never can tell how happy we all were to meet him again! Thank my Heavenly Father for being so kind to him and to us! Our home seems a heaven on earth now father has come home!" My dear girl, your father is a blessed man to possess such a girl for a daughter. Verily he has his reward; and I have no doubt he deserves it all, for good, loving, obedient children speak volumes in praise of their parents. Thanks, dear, for your prayers and good wishes for me. I know the prayers of innocent children are heard in the courts of heaven, and are granted. Write again, and ever think of me as your friend.

CHARLES H. MILES:—Your note was duly received and read with pleasure. You are assistant secretary to the primary, though but eleven years old! I am pleased to learn that your father has taken the INSTRUCTOR ever since it was published, and that you love to read it and my letters to the boys and girls; as well as the Bible, Book of Mormon, Doctrine and Covenants and the history of the Church; also that you have a good Sunday school and try to get all the information you can by reading good books. Continue, dear boy, in well doing, and great will be your reward.

CATHERINE M. L. JONES:—Now comes a note from a very little girl; but she is bright and has very pretty manners, which are so pleasing to come in contact with. I am sorry to say good manners are too little thought of; but they are a letter of introduction to all who possess them, and win love for the possessor. This little girl says her parents teach her

to pray, that she may have the Spirit of God to be with her; to lead her into the paths of truth and virtue all her days; and with a sweet little prayer for "Sister King" she concludes her letter.

Oh! how sweet is the influence of these letters over me! I feel truly the luxury of living in God's beautiful world, where a large portion of His Holy Spirit abounds to all who love and seek it. May that Spirit brood over the youth of our people! May our Father preserve them as the apple of His eye! May false principles be seen and shunned by us as the people of God! For the time of testing is at hand, and unless we hold fast to "the rod of iron," and the truth "as it is in Jesus," we shall surely "pass by on the other side."

Your friend,

HANNAH T. KING.

Chapter for the Little Ones.

A SUNDAY SCHOOL RECITATION.

FOR A LITTLE BOY.

BE-LOV-ED friends and teach-ers dear,
Who've met on this bright, hap-py day,
We glad-ly wel-come each one here
To lis-ten to what we shall say.

We go to school to learn the way
In which the Lord would have us go,
And if His laws we will o-bey,
His Spir-it's voice we'll al-ways know.

I love to go each Sab-bath day
To learn a-bout the gos-pel plan,
That I may walk the nar-row way,
And grow to be a use-ful man.

I want to be an hon-est man,
And live a tru-ly up-right life;
I'll do man-kind what good I can,
And not in-dulge in sin and strife.

Good men are want-ed ev'-ry-where,
Both here at home and out a-broad,
To teach man-kind, and to de-clare
In ev'-ry land the word of God.

There is de-mand for men like these,
 Who al-ways have their ar-mor bright,
 Who, scorn-ing to re-cline at ease,
 Are act-ive in de-fense of right.

If I ex-pect to rank a-mong
 The bright and no-ble sons of earth,
 I must be-gin while I am young
 To prove what I am real-ly worth.

My par-ents dear I must ob-ey,
 Be kind to all my play-mates, too;
 And heed the words my teach-ers say,
 As I am al-ways taught to do.

PROVERBS.

BY J. L. TOWNSEND.

How many indulge in a saying
 To prove that their judgment is right,
 Ne'er thinking another may match it
 By quoting another as trite!
 For Error is constantly seeking
 Support for her zealots and fools,
 In quoting some worldly-wise adage,
 Or ancient inconsequent rules.

You talk with a friend of the weather,
 He lores with traditional forms,
 Compiled for a different climate,
 And never foretelling our storms,
 You ask for another's opinion,
 Whose language and thoughts you desire,
 And quickly you learn in a proverb,
 The knowledge you didn't require.

Another is full of opinions,
 And phrases, the pets of his mind;
 Conversing in thoughts of his authors,
 Not always the best or refined,
 His efforts in speeches reminding
 Of rubbish drawn out from a bin,
 All tumbled and jumbled together,
 And rough as when first thrown within.

To aid in this language of parrots,
 Repeating their knowledge by rote,
 The sayings of others are uttered,
 Though oft to the subject remote,
 No guide as a method of thinking
 In logical reason they know,
 And thus they must jump at conclusions,
 That proverbs so surely bestow.

Consistently thinking of causes
 Producing apparent effects,
 The mind should awake for a reason
 Till truth with its sources connects;
 All links in a chain all connected,
 Each term be interpreted with care,
 While rhymes and proverbs are tested,
 By evidence truthful and fair.

Considered at large, all the people
 Comprising the nations of earth,
 Have little of truth in their maxims,
 Whatever their sources or worth.
 Tradition and error the fountain
 Of thousands of fables and saws,
 That bind in a dark superstition
 Those heeding proverbial laws.

For maxims of speech, like traditions,
 Come down from the ages of night,
 Respected because they are ancient,
 And easy to learn and recite.
 But minds now replete with such learning,
 May learn still a happier rule:
 Ten words from a thinker are better
 Than thousands of words from a fool!

SCRIPTURAL ENIGMA.

What did the Lord give to Bezaleel, the son of Uri, also to Aholiab?

Who was it King Abimelech made covenant with after he had sent him away?

What king was it whose mother counseled him not to drink wine nor strong drink?

What was Herod, the tetrarch of Galilee, called on account of his craftiness?

What prophet was it that took a hundred prophets, hid them by fifty in a cave, and fed them with bread and water?

Who was it that kept his brethren from killing their brother so that he could deliver him to his father again?

What woman was distinguished for her benefactions, and when dead was much bewailed?

What was made to stand up in a heap when the feet of the priests that bore the ark of the Lord touched it?

Who was the father of Joatham?

Who delivered Israel from the king of Mesopotamia?

Who betrayed Samson into the hands of the Philistines?

Who was it that gleaned in the fields of Boaz?

What was the name of the river on the banks of which Daniel had a vision?

Who was it that trembled when he heard Paul preach?

Who gave an account of Paul to King Agrippa?

The first letters of these names, combined, will give the name of a great and good man in the kingdom of God.

THE answer to the Enigma published in No. 13 is CATA-COMB. We have received correct solutions from Hannah Hansen, Fillmore; John V. Bluth, Ogden; Sophronia Larsen, Brigham City; Franklin J. Hewlett, Salt Lake City.

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